

was startled to see that he had wings. This last touch is probably due to the influence of the Bible. Like a wise soothsayer this visitant, though so precise with regard to months, allowed himself latitude in years. In September, 1912, there was a volcanic outburst in Niua Fooa, though not very serious and unattended by loss of life. This doubtless is a suitable event to carry the responsibility of the doleful vaticination regarding the month of September. [787 776 133]

DIVINATION

The fact that supernatural forces and beings manifest themselves through material agencies would invest with importance the office of those who were skilled in reading the signs. One Tongan stated that those who had no god to apply to had recourse to a diviner (*tongafiji*), adding the interesting detail that there was aruspication by examination of the blood of animals. Another said that he thought that each god had his own diviner, but the most trustworthy statements show no evidence of a class of diviners attached to the gods apart from the priests. A certain cowrie shell god used to give indications of his will by movements, as by standing up on end. War clubs, presumably those kept in the temples, were consulted on the expediency of going to war. If the club shook that was the god giving his vote for war, but if it remained still that was a declaration against the opening of hostilities. Whilst, however, the interpretation of the will of the gods was the function of the priests, there were diviners (*tongafiji*) who, without being priests or being attached in any special way to a particular god, were able to see what was distant in time and space. The word *kikite* which is used of divination and foretelling seems to contain the same root as the word *kite* which is used of the appearance of anything at a distance, particularly of land showing up when one is out at sea. I have not been able to discover that these diviners were reputed to be inspired by any god, but they seem merely to have seen and declared things by some inward light of their own. A rather circumstantial account is preserved of a famous soothsayer named Hema who knew from the island of Eua the progress of a single-sticks match in Tongatabu in which a local champion was opposed by a mighty fighter from Eua. Hema kept the Eua people posted [787 791 793]

on the progress of the contest with the promptness and certainty of a wireless installation and had the melancholy duty of informing them of the defeat of their own champion. His best remembered exploit was that of telling a chief the time at which a pet bird, which had flown away and was many days overdue, would return. Not content with the bald statement as to the day and time at which the chief would again see his bird he gave a detailed itinerary of the homeward flight.

A rather peculiar idea belonging to the same range of conceptions is seen in the power asserted to have been possessed by the chief Loau of Haamea in Tongatabu of knowing everything that was going on everywhere. Loau occupies a unique place in Tongan history, for though he is undoubtedly a historical personage and is asserted to have left a deep and enduring mark on Tongan polity, no place is assigned him in any of the known chiefly families. He came none knows whence and departed none knows whither. His name is connected with the small district called Haamea near Nukualofa, but the spot within Haamea on which he lived is named Maananga, and it is said that quietly at home at Maananga he knew all that was going on elsewhere, whence the word *toka-i-maananga* (known in Maananga) is used of omniscience, and is so used today in Christian worship.

In passing it may be noted that the Tongans assert that there have been navigators so skilful that they could tell their whereabouts when out of sight of land by dipping their hands into the sea and scooping up a little of the water. Looking at the sample of ocean the gifted mariner would say "This is the sea of Vavau," "of Tongatabu," and so forth, and thus get his bearings. The last man who possessed this power has not been dead many years.

The old story of Muni of the Torn Eye relates that Bunga (Coral), a chief in the east of Tongatabu, had a white flying-fox which he used for divination. When Muni, whose legendary exploits are strongly reminiscent of those of the god Maui, visited with hostile intent the home of Bunga the latter was out at sea fishing. His flying-fox at once flew out to him, and Bunga, suspecting that matters of grave import were afoot, set himself a sign whereby he should know by the part of the boat on which the creature settled whether